Hon. J. Story.

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, NOVEMBER 23, 1821. No. 15.

RELIGIOUS INTELLIGENCE.

The September number of the "Monthly Repository of Theology and General Literature," published at Hackney in England has been received by a late arrival. Amongst other interesting religious intelligence, it contains an account of the Annual meetings of various Unitarian Societies and associations.—We extract the account it gives of

The Tenth Anniversary of the Kent and Sussex Unitarian Christian Association.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association was held at Tenterden, on the first of this month. It was, as usual, numerously attended, and characterized by those mutual congratulations, and that cordial, brotherly affection which so well correspond with such meetings. At the chapel, Mr. H. Green, of Maidstone, introduced the service with prayer and reading the Scriptures. In the absence of Mr. Smith, of that place, from illness, Mr. Holden undertook the second prayer. Mr. G. Harris, of Liverpool, then delivered a most eloquent, instructive and impressive discourse from Isa. lxii. 1. He took a rapid view of man from his earliest condition in a state of nature, in his gradual advances in knowledge, and in all that adds respectability to human nature—the progress of civilization, connected with the various succeeding communications of the Divine will. The animated preacher glanced at the various affecting interruptions to the just cultivation of intellect, which have taken place in different ages, and directed the attention of those around him to the high preeminence and distinction in which society is found, in point of knowledge, at the present period; yet stated, with a glow of anticipation, that *much* remained to be accomplished, and that an *interminable* state of *progression* and *improvement* was still before us. He finished his discourse (which was listened to with the most deep and silent attention) with some very earnest exhortations to the associated body, applying to the still more effectual promotion of the great purposes of their union, looking forward to the spread, and influence and power of truth and righteousness and peace throughout the earth. He concluded with prayer. The usual business was then entered into in the chapel. The different reports were read. With other interesting matter it was stated, that since the last meeting a Sunday-school had been established at Tenterden, consisting of ninety scholars, in which the young of the congregation have been and are particularly active; and that an infant church was rising at Biddenden, where, with occasional assistance from Messrs. Holden and Cundill, and at other times from persons in their own little flock, they had regularly met for public worship and instruction; and had *even established a Fellowship Fund.* To this Society Mr. Wright preached the first sermon. A vote of thanks was after this unanimously carried to W. Smith, Esq., M. P., as also to the Committee of the Association for the Protection of the Civil Rights of Unitarians, for their faithful and diligent exertions in endeavouring to obtain relief respecting the marriage ceremony, and in taking the necessary steps for petitioning the Legislature for a repeal of the test and corporation acts. An economical dinner was provided at the Woolpack-Inn; a company of one hundred and thirty-three, of both sexes, sat down to it. After the cloth was removed, this number increased to about two hundred. Thomas Marsden, Esq. of the Borough, was called to the chair, which he filled highly to the satisfaction of all present. The attention of the company was well preserved by a number of spirited speeches, bearing upon the great purposes of the association. Soon after 6, the company separated, with every expression of the high gratification they had experienced. May such meetings of the worshippers of the one only living and true God, and avowed disciples of Christ, as their only Master, Head and Lord, firm and decisive as the advocates of truth, yet breathing a spirit of benevolence and charity to all mankind, increase in all parts of the united empire, and at length extend to the four quarters of the globe, until the kingdom of God shall universally come with power!

Terterden, Aug. 2, 1821.

The following account of a Tract Society at Birmingham, extracted from the same work, we think will not be uninteresting.

Plans of the Old and New Meeting Sunday-school Tract Society, Birmingham.

Considering Unitarianism to be the doctrine which represents christianity in its primitive purity and simplicity, and that its spread must, in consequence, be beneficial to society, the teachers of the old and new meeting Sunday-schools, commenced this institution, under the impression that their schools afforded them a wide and extensive field, for the dissemination of moral and religious knowledge; and the success it has met with has far exceeded our expectations.—Although in its infant state, the society has eighty members and upwards, a majority of whom are teachers in the schools; but it has not been confined to them, as many other persons entertaining similar views, have gladly lent their aid to facilitate its progress, The tracts distributed since its establishment, are in number upwards of two thousand, many of which were printed by the society; the remaining were purchased from the *Warwickshire Unitarian* and the London *Christian Tract Societies*, to both which institutions we subscribe. Our subscriptions are generally from 1*s.* to 1*s.* and 6*d.* per quarter: they are collected monthly by persons appointed by the Committee for that purpose.

The frequent collection of the subscriptions is an inducement to many to become subscribers who would otherwise be unable to do so; and the frequent distribution of tracts, (which is quarterly) keeps up a lively interest. To give a more perfect idea of the society, we subjoin our laws, and we earnestly recommend the establishment of similar institutions, that the pure and simple doctrines of Christianity may be more extensively promulgated, and the cause of truth and virtue more generally promoted. We would further observe that should this communication lead to the establishment of Societies similar to, and for the same purpose as our own, we shall feel great pleasure in exchanging each other's publications, as we shall thereby make our funds go further, and produce additional benefit to each other without additional expence.

Rules of the Old and New Meeting Sunday-school Tract Society.

1. That this Society, be denominated the Old and New Sunday-School Tract Society.

2. That the management of this Society be vested in a Committee, consisting of 13 members, including the Secretary and Treasurer, to be chosen annually by ballot—that five shall constitute a quorum—and that its meetings be open to any member who may wish to witness its proceedings.

3. That this Committee shall meet on the first Tuesday in every month, for the transaction of business.

4. That the subscription shall be paid a quarter in advance: and no member be allowed to subscribe less than one penny per week, but to any amount above that sum the subscriber may please.

5. That a distribution of the tracts be made quarterly, when each member will be allowed to claim to the amount of his subscription. Any subscriber, however, who shall have deferred his claim till after the last distribution before the annual meeting, will be considered as having placed his portion of tracts at the disposal of the Committee.

6. The Annual Meeting of the Subscribers shall be held on the first Tuesday in July, at the New Meeting Schools, when the minutes of the past year shall be read, and officers for the ensuing year chosen.

Signed by order of the Committee,

RICHARD TIMMINGS. *Sec'ry.*

Birmingham, Sept. 7, 1821.

Rammohun Roy.

The following account of this celebrated Indian scholar and philosopher is taken from the above mentioned work.

London, September 17, 1821.

SIR—The attention of your readers has of late been often directed to the extraordinary Indian scholar and philosopher, Rammohun Roy. The Review, especially in your last number, [477—485,] of the controversy which he has so ably maintained with the English Calvinistic Baptist Missionaries, one of the most singular controversies which the world has ever witnessed, has exhibited this extraordinary man in so interesting a light as to render, I doubt not, any additional information respecting him, very acceptable to your readers.. A friend of mine, who is a merchant in Calcutta, an intelligent young man, who has received a most liberal and pious education, and whose opinions, dispositions and conduct are worthy of it, has formed some acquaintance with him. The letter, from which I am about to give you an extract, was written without the least conception that the name of Rammohun Roy was known in England, and the book referred to was written by an Unitarian. It is delightful to have received, through so unexpected a channel so satisfactory a confirmation of the attainments and excellences of a man who seems capable of doing incalculable good in India, and whose qualifications to diffuse amongst his countrymen purer and nobler conceptions of the Supreme Being, one cannot think have been bestowed on him in vain. SOUTHWOOD SMITH.

Extract of a letter from R— G—, Esq.

"*Calcutta, Nov.* 27, 1821.

"You recollect a little book of our friend ——, sent me by my brother. I have shown it to three of my most rigid acquaintance, who have been so satisfied with the justness of his reasoning, that they are now converted to our opinions.

"We have in Calcutta a very learned native, a Hindoo of a very large fortune, and a Brahmin, who has changed his opinions, and is now what we should call a Free-thinker. I know not exactly what his religious opinions are, but the good people of Calcutta call him a Deist.*

"He is one of the first scholars in India, Europeans not excepted, quite a critic in the dead European languages, and is altogether one of the first men of the age. This man is now avoided by all his family and friends, not one of them can eat with him without becoming an outcast from his friends, and this, in their opinion, likewise in a future state. Still he is firm in his opinions, and has written various excellent works for the instruction of the native youth, in which he is succeeding to his wish. This Brahmin's name is Rammohun Roy, and I have the satisfaction to inform you, he is quite delighted with our friend's book; says it is one of the most convincing books he ever read, and his opinions incontrovertible.

"I expect he will call on me, and when I am sufficiently acquainted with him, I will endeavour to get a few of his books to send you."

* According to this writer's explicit acknowledgment he is not accurately acquainted with Rammohun Roy's religious opinions. That he is an Unitarian we now know: whether he be an Unitarian christian still remains a matter of doubt.

MISCELLANEOUS EXTRACTS.

UNITARIAN EXPOSITOR.

Under this head we intend to give explanations of some of the texts which are adduced as strongest in support of the Trinitarian doctrine. We suppose no one will be unwilling to admit, that the prevailing tenour of scripture is in favour of the proper unity of God, and that, but for a comparatively inconsiderable number of texts, the theory of a trinity of persons would, before now, have been discarded.* As Unitarians, we of course believe, that the real sense of these passages is not inconsistent with Unitarian views, and we wish in shewing this to remove a stumbling-block. The plan which we propose to follow, until we see good reason for changing it, is to remark; 1. On some of the passages which are brought in support of the doctrine of a trinity of persons; 2. On some of those which are understood to prove the deity and distinct personality of the Holy Spirit; and 3. On some of those which are understood to shew the deity of Christ. We shall avail ourselves at will of the labours of others, and shall generally include our remarks under this head within a short compass, both to avoid being tedious, and that they may be the better remembered.

Two of the most noted texts which have been brought to shew a trinity of persons in the Godhead are, that of the three heavenly witnesses, and the form of baptism.

"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost. and these three are one." 1 John v. 7. These words are no part of the Bible. People in general are not aware of this fact; but there is not a clergyman in the nation, who is fit for his place, but knows it. By whom the verse was written we are ignorant; but it was no part of the original epistle, as it was written by St. John. No theological scholar who has the shadow of a reputation to lose, will now think, whatever be his theological views, of quoting it as authentic. "If it were worth while," says Griesbach, the trinitarian editor of the standard edition of the New Testament, "I could defend six hundred readings, the most worthless, and rejected by all, by testimonies and arguments equally numerous and strong, nay, far more so, than are those on which the advocates of the genuineness of this passage rely. Nor would the defenders of the genuine text have in those instances so many and weighty arguments to oppose to my vain attempt, as have been produced against the supporters of this verse."

[The manner in which it is spoken of by the Calvinistic editors of the Eclectic review will be seen by turning to No. 11, of the Christian Register.]

The way in which this verse was introduced into the place which it yet, to our shame, holds in our printed Bibles, was this. When the first edition of the New Testament was printed under the patronage of Cardinal Ximenes, at Alcala, in Spain, this verse was inserted, either on the authority of some very modern Greek MS. or more probably on that of the Vulgate Latin, the authorized version of the Roman church; into which version, either by fraud, or the carelessness of a transcriber in transferring a commentary from the margin into the text, it had found its way sometime after the eighth century. Erasmus, who published his first edition about the same time with that of Cardinal Ximines, trinitarian as he was, was too conscientious to adulterate the word of God, and did not introduce the suppositious verse in question. Such a clamor, however, was raised, that in his third edition he printed it, "to remove," as he expressly says himself "occasion of unfounded reproach." The fifth edition of Erasmus, in which the verse was retained, was the basis of that of Stephens. This, in its turn, was the basis of that of Beza, which was the standard of our common English version. Thus this famous blunder of a scrivener, or fraud of a priest, goes out into the world, edition after edition, with all the authority of holy writ. It belongs to nobody to take it from its place, and there it stands, and will stand, a most eloquent refuter of all our pretences to reverence for the word of God. It is something, however, that with so universal a consent of theological scholars, its spuriousness is acknowledged. Whatever sense critics might give to it, it was really with the great body of readers the main support of the doctrine of the trinity; and with the exposure of its spuriousness, we doubt not, that doctrine has received its death blow. It may linger for a long time, but its fate is sealed.

"Go ye, therefore, and teach all nations, baptizing them in [or *into*] the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.—The sound of these words in the ear seems something like the trinity, but we are at a loss to know how one would proceed to deduce the doctrine from them. There are different paraphrases of them, but with very slight variation of sense. That which, on the whole, we prefer, is this; baptizing them into the faith revealed by the Father, communicated through the Son, and confirmed by gifts of the Holy Ghost. To be *baptized into, or into the name of*, a person, is to become by the form of baptism the proselyte or pupil of what he teaches. The Christian faith may with equal propriety be said to be taught by God, by his messenger, and by the spirit of holiness which fixes its truths in men's minds. (Job xxxvi. 22. Mark vi. 34. 1 Cor. ii. 13.) And this without implying in the least that God's messenger and witness are beings equal in power and glory with himself. A person who would collect such a sense from the words would be no more discriminating, than the Athenians, who thought that Paul was claiming worship for two strange Gods, when he spoke of Jesus and the resurrection. (Acts xvii. 18.)

What, then, is the argument founded on this verse? There is nothing said of the Son or the Holy Ghost being God, or of their being with the Father three persons and one God, which is the doctrine they are brought to support. Is it argued from the three persons being named in *such close connexion*, that they are the same being? One might conclude otherwise, from their being *separately* named. But if the reasoning be good, then are Abraham, Isaac, and Jacob, in the Old Testament, the same being,—then are [illegible] 8.) the same thing.

Does the stress of the argument lie here then, that we cannot be baptized into the name of any but a person in the Godhead? This will not do. Tertullian speaks of baptism into repentance, into the remission of sins: and the apostle (Rom. vi. 3.) of baptism into the death of Christ, and of the Israelites being baptized into Moses (1 Cor. x. 2.)—Can we *become disciples* then of none but a person in the Godhead? Moses (John ix. 28.) John, (Matt. ix. 14.) and the Pharisees, (Matt. xxii. 16.) had theirs.—Can we *believe* in none else? The Israelites (Exod. xiv. 31.) believed [in] the Lord and in his servant Moses.

If those who deduce the doctrine of the trinity from this text, do not draw their inference in the way we have noticed, we acknowledge ourselves ignorant in what way they draw it.—[*Chr. Dis.*

Complaints of a Corrupt Heart.

To hear some Christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have, such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should have of himself under our present infirmities: But we may greatly wrong ourselves by a *false humility;* and whoever carefully peruseth the New Testament will find, that, however we are obliged to repent of sin, a spirit of complaining and bewailing is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have a corrupt heart, or to be always complaining of such a heart. No: the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, to sanctify us throughout in body, soul and spirit, that we may *now* be saints, may *now* have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church, and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might, even in this world, sanctify and cleanse it with the washing of water, by the word, that he might persent it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And this is the invariable sense of revelation. Nevertheless, it is manifestly true, that while we are in the body we shall be exercised with the infirmities and passions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true Christian, not that he

* We do not say,—would *never have been received;* for we have no idea that it had its origin even in mistaken views of revelation; but in a source entirely distinct.

feels he has a corrupt and wicked heart, but that he *crucifieth the flesh with the affections and lusts, and perfecteth holiness in the fear of the Lord.*

A real Christian may say, my heart is weak, and my passion strong: but he is no real Christian, or the gospel hath not had its proper effects upon him, if he cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall STILL remain in us; that we may ALWAYS be condemning it; but, that we may SPEEDILY reform, and be EFFECTUALLY delivered from it; otherwise certainly we do not come up to the character of the disciples of *Jesus Christ.*—*Taylor's Sermons.*

CHRISTIAN REGISTER.

FRIDAY EVENING, NOVEMBER 23, 1821.

By the politeness of a friend, we have received a Tract written in Latin, lately published in England, containing an account of the character and progress of the Unitarian faith in that country. We think it sufficiently interesting to justify us, in present ing a translation of it to our readers. Its length, however, will oblige us to give but a part of it the present week. The part we have translated for the present number, is an exposition of the leading principles of Unitarianism in England. The work is entitled—

A brief Exposition of the Faith, the History, and the present state of Unitarianism in England.

The great and venerable men who gave to the Reformation its peculiar features, earnestly laboured to bring to light and estalish these two principles: that the holy scriptures are the only guide of our faith, and rule of practice; and that every man possesses the sacred and unalienable right of interpreting them for himself. Proceeding upon these principles, they expunged many errors and corruptions, by which the simplicity and beauty of christianity had been deformed.

The sect of which we treat, in forming for itself its particular system of faith and discipline, have kept in view the principles, and followed the example of these reformers. They have not, however, been such scrupulous imitators as to shrink from *further advances* in any case where these men, either through fear of too much innovation, or false notions of piety, or the weakness of human nature left the work of reformation unfinished.

Unitarians particularly claim the lawful use of reason in interpreting the word of God; but they do not, as is often unfairly objected to them, place reason before revelation. Since each is given by God, they deny that any essential variance can arise between them; although reason may not always fully comprehend what revelation teaches. They believe it to be the province of reason to decide concerning the evidences of revelation; to distinguish between the spurious and the genuine parts of the sacred writings, and in fine, to determine the sense of the true text. Whatever appears to them to have been revealed by God, *that* they receive with the highest reverence; nor are there any duties, except those of piety and charity, which they deem more sacred than that of defending openly and constantly, but with good temper, the opinions they may have formed from the diligent and unbiassed examination of the scriptures.

The substance of the faith of Unitarianism, in relation to God, seems to be this, "God is One, and God is love." They assert, as their name denotes, the real, entire, and proper unity of God. They believe, as they affirm, that he is one essence, one person, one substance. The harmony and oneness of purpose manifested in the divine works, does indeed demonstrate, that the Author of the Universe is *One* "great in counsel and mighty in work." This doctrine is also sanctioned by revelation;—yes, and it is not only sanctioned by revelation, both the *Jewish* and *Christian*, but is again and again inculcated as the first principle and most approved source of all pure religion. With one consent Moses and Christ declare, "the first of all the commandments is, "hear, O Israel! the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment.

Faithful to this opinion, Unitarians reject every idea of plurality in the divine nature, as repugnant to the word of God. In the sacred scriptures, they find neither the word *Trinity*, nor any intimation of the doctrine. On the contrary, they understand them to teach, "that the Father is greater than the Son," and that the Holy Spirit, is not a person having a separate existence, but is the power or influence of God, or some gift bestowed by him.

Attributing every perfection to God, they adore him as the possessor and original of all excellence and benevolence, without any equal; and though it appears that the sacred scriptures, in alluding to the cause of evil, have sometimes spoken of it as though it was some evil Genius or Demon, yet they are unwilling to believe, that any part of creation is subjected to the control of a malignant spirit so powerful that he may contend with Deity for the mastery, and frustrate his counsels. It is said, moreover, that "his mercy is over all his works," which seems to be entirely contrary to the opinion of those who believe that God has by his irrevocable decree predetermined the wickednes and eternal misery of a great part of mankind.

Since "transgression is sin," (1. John, iii. 4.) and obedience is righteousness; since the precepts of the law are, that, "he who doeth righteousness, is righteous, (2. John, iii. 7.) and "the soul that sinneth, it shall die." (Ezek. xviii. 4.) and "every one shall bear his own burden;" unitarians believe, that the imputation of sin to the righteous, or of righteousness to transgressors, cannot be reconciled either with the law of nature, or with the laws of civilized society, or with the sacred writings.

They conceive that the appellation of Father is not to be taken as a metaphysical distinction between him and certain other persons, but in another and more dignified sense; as plainly indicating the relation between him and his offspring, "the work of his hands," as well as his benevolence to the human race; and at the same time as signifying that the supreme God is alone worthy the adoration of mankind. Christ indeed, our Lord, gave God this appellation, as an illustration of the divine nature, and as a consolation to his disciples, on account of his approaching separation. His language shows that he and his disciples are alike the sons of God.

Unitarians moreover believe "that Jesus of Nazareth is the Christ, the Son of the living God;" "that he is in all things made like to his brethren" (Heb. ii. 17.) of the human race. But on account of the entire purity of his life, his extraordinary benevolence, the weight of the duties he performed, the severity of the sufferings he endured, and lastly on account of the splendid name which God gave him,—that he is worthy of the highest reverence and honour.

In the sacred Scriptures (as Unitarians believe) Christ is manifestly distinguished from God: since God is the Father who sends, gives, anoints, sanctifies and rewards him; whilst Christ is the Son who is sent, who receives, is anointed, is sanctified and rewarded. Nevertheless they believe, that he is one with God by a mutual agreement in will and counsel, in the same manner as it becomes us to be one with him and with God his Father.

As the iniquity of the world was the cause of the persecution and death of the Saviour, so his afflictions (inasmuch as they confirmed the truths he taught, rendered his example perfect, prepared the way for the universal spread of the Gospel, and made his resurrection from the dead, a pledge and earnest of our resurrection,) are a powerful motive to shun iniquity and to practice righteousness. In this sense, Unitarians think these words of Scripture are to be received: "He died for our sins," and "his blood cleanseth us from all sin."

Unitarians are firmly persuaded, that salvation does not depend upon a belief in obscure and mystical symbols. Paul declared, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

They have a hope, modest indeed, but steadfast, clearly revealed in the word of God, that he through his mercy, will accept sincere obedience, and will pardon the sins of those who are truly penitent.

Furthermore, Unitarians think that punishments are awarded to the wicked according to the magnitude of their offences. "To whom much is given, of him will much be required;" that all will be punished with *few* or with *many* stripes, according to the measure of their guilt. Since it is the part of a wise Legislator to institute punishments, not so much for the purpose of retaliation as of correction; and to seek not only the safety of the state, but the reformation of offenders,—it is the opinion of most Unitarians that God, "who is not willing that any should perish, but that all should come to repentance," administers his government upon the same principles.

The worship of Unitarians, particularly recommends itself by its simplicity. They admit with entire good will a difference of rites and ceremonies in their churches. The liberty they claim to themselves in religious concerns, they readily grant to others; not unmindful of the commands "those who are weak in faith receive; but not to doubtful disputations." "Let every man be fully persuaded in his own mind." They take charity therefore as their bond of union, instead of faith; and they receive with readiness and satisfaction, as a brother, *any good man* who desires to unite with them in the services of religion. "To us there is one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him."

For the Christian Register.

ON PULPIT ELOCUTION—No. IV.

MR. EDITOR—Instead of adding remarks on the interesting subject of animated preaching, I send you some notices of distinguished examples of the kind of preaching calculated to win souls. They are extracted from "Percy's Anecdotes—The Pulpit." S. A.

BISHOP OF CLOYNE.

When Dr. Bennet, the Bishop of Cloyne, first entered on a curacy near Cambridge, the town was overrun with methodists. His discernment readily pointed out the cause of the emptiness of the church, whilst the neighbouring barn teemed with hearers; it arose from the custom of reading the sermon, *when the eyes of the preacher being immoveably fixed on the book, and his voice almost lost in the pulpit, there is nothing to distinguish him from a statue, save the droning whine, or the mumbling lip.* Dr. Bennet instantly adopted the extemporaneous mode of preaching, and soon transferred the swarm into his own hive.

FORDYCE.

The eloquence of the pulpit was the doctor's darling study and pursuit; and whatever could give it effect, both in sentiment and composition, he carefully sought. He was not less attentive to the charms of elocution; and whatever the graces of gesture and action could impart, he sought to give his sermons.

LUTHER.

Luther was particularly severe against, and denounced, all preachers that aimed "at sublimity, difficulty, and eloquence; and neglecting the care of the souls of the poor, seek their own praise and honour, and to please one or two persons of consequence." "When a man comes into the pulpit for the first time," says he, "he is much perplexed at the number of heads that are before him. When I stand in the pulpit, I see no heads, but imagine those that are before me to be all blocks. When I preach, I sink myself deeply down; I regard neither doctors nor masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them, and direct my discourse to those that have need of it.

SAURIN.

The celebrated Saurin, when one of the pastors to the French refugees at the Hague, was so celebrated for his preaching, that he was constantly attended by a crowded and brilliant audience. His style was pure, unaffected, and eloquent, sometimes plain, and sometimes flowery; but never improper. "In the introduction to his sermons," says Mr. Robinson, "he used to deliver himself in a tone modest and low; in the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative; pausing at the close of each period, that he might discover by the countenances and motions of his hearers, whether they were convinced by his reasoning. In his addresses to the wicked, (and it is a folly to preach as if there were none in our assemblies) M. Saurin was often sonorous, but oftener a weeping suppliant at their feet. In the one, he sustained the authorative dignity of his office; in the other, he expressed his master's and his own benevolence to bad men, 'praying them in Christ's stead be ye reconciled to God.' In general, his preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as the dew into the pores of plants, till all the church was dissolved, and all in tears under his sermons."

FAUCHEUR.

His discourses contained a happy mixture of solidity and pathos, and were recommended by the charms of an animated and eloquent delivery.

ARCHBISHOP DAWES.

As a preacher, he was the most popular pulpit orator in his day; and this arose not so much from any peculiar merit in his compositions, which were plain and familiar, as from "the melody of his voice, the decency of his action, and the majesty of his whole appearance."

ATTERBURY.

Bishop Atterbury's talents as a preacher were so excellent and remarkable, that he may be said to have owed his preferment to the pulpit. A writer of his day, who appears to have been well acquainted with him, says, "he has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person, it must be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to a propriety of speech which might pass the criticism of Longinus, an action which would have been approved by Demosthenes. He has a peculiar force in his way, and there are many of his audience who could not be intelligent hearers of his discourse, were there no explanations as well as grace in his action."

CHARLES WESLEY.

"With uncommon fervour he acquitted himself as an ambassador of Christ, beseeching them in his name, and praying them in his stead, to be reconciled to God. And although he used no notes, nor had any thing in his hand but a Bible, yet he delivered his thoughts in a rich, copious variety of expression, and with so much propriety, that I could not observe any thing incoherent and inanimate through the whole performance."

A SECRET.

Mr. Jones, in his life of Bishop Horne, speaking of Dr. Hinchcliffe, Bishop of Peterborough, says, that in the pulpit he "spoke with the accent of a man of sense (such as he really was in a superior degree); but it was remarkable, and to those who did not know the cause, mysterious, that there was not a corner of the church in which he could not be heard distinctly." The reason which Mr. Jones assigns, was, that he made it an invariable rule, "to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers; his elocution was perfect, and never disappointed his audience."

GARRICK'S PRECEPTS TO PREACHERS.

The celebrated Garrick having been requested by Dr. Stonehouse to favour him with his opinion as to the manner in which a sermon ought to be delivered, the English Roscius sent him the following judicious answer.

"MY DEAR PUPIL,

"You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, or studying your emphasis, cadence and gestures; you would be yourself; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit; and you will not fail to please, to affect, and to profit. Adieu, my dear friend.

For the Christian Register.

MR. EDITOR,

It chanced that one day in the spring of the year, I was rambling, in an idle yet meditative mood, in a pleasant patch of woodland; enjoying the warm breeze and the sunshine without any particular object of thought, but disposed to let my mind busy itself with any train of ideas that accident might suggest. In the listlessness of the moment, as I passed under the spreading branches of a young hickory, the swelling buds of which denoted that they were beginning to feel the impulse of the season, I carelessly pulled one of them from the tree and passed on rubbing it lightly between my fingers. After some time the strong outer covering gave way, and the leaf partly unfolded itself in my hand. This little circumstance attracted my attention, and I examined it more carefully than I had done, and with a little labour succeeded in unrolling it completely. Though diminutive in size it was perfect in all its parts, and exhibited a great degree of beauty and delicacy of structure. After admiring it for some time, I threw it by, and proceeded on my walk. The circumstance had however aroused my mind, and as I went on I noticed more particularly than before the various little objects of a similar kind, which the things around me presented. The admirable and minute perfection of their organization for a while engaged my attention, and pursuing the chain of ideas thus casually excited, I was led to think of the creative power that called the wonders around me into being. Nothing surely can be a more conclusive proof of the love and goodness of the Deity, than a survey of his works. The forms of creation are innumerable, yet all are framed with their peculiar properties, and the means of supplying their wants. The plants of the fields have each their proper soil and clime, and their structure is adapted to the nature of the spots where they grow. Though it is not common for us to allow to them the capacity of sensation, yet from observing their susceptibility of impressions from the various changes of the atmosphere, one would be almost inclined to think that they had their modes of enjoyment too, and felt with pleasure, according to their various habits, the influence of sunshine and shade, of the warm breeze and the cooling shower. This may be fanciful, but a belief in it can do no harm, and disposes the mind to look up with greater tenderness and devotion of feeling to that being, who employs infinite power in the distribution of happiness. To animals we attribute without hesitation the property of feeling delight in the gratification of their wants, and as we contemplate the great variety of their natures and modes of life, and observe how admirably these harmonize with their powers, we cannot but own that nothing short of infinite wisdom and power could have formed them, and nothing but perfect benificence and love could have been the motive of their creation. Feeling and knowing this, how can we readily give credit to those opinions and doctrines which represent God as of a different nature with regard to men. These portray him as jealous and selfish, as having formed all things for his own glory, and to secure that, dooming beings that would never have been but for his own decree, to endless pain and suffering. Can we look upon the flowers of the valley, and the beasts of the forests, and see the care manifested for their welfare, believing at the same time that devoid as they are of a soul, they cannot make even the return of gratitude to their benefactor, and believe that he who thus profusely lavishes his bounty upon objects, that perceive it not, can act with stern and implacable severity towards the noblest form of his creation. That he should form a being in his own image, and give unto him a part of his own divinity, an immortal soul, a knowledge of his benefactor and a power of appreciating his gifts, that he might crush him in his wrath for the sake of exhibiting his own power; and without any motive but a capricious determination, set apart some for endless happiness, and consign others to everlasting misery. Yet such is the doctrine of Election for which some contend with an earnestness and zeal as if all they held dear was at stake. R.

For the Christian Register.

MR. EDITOR—I was not a little surprised, in lately reading Dr. Woods' Reply to Dr. Ware's Letters, to meet with the following extraordinary declaration of the author's view on a particular subject: "If, he observes, I should deny the doctrine of innate depravity, and entertain those opinions of human nature, which are set forth in the Letters to Trinitarians and Calvinists; my treatment of those, who transgress the rules of morality, would be materially different:" *i.e.* from the course he now pursues. "I should indeed exhort them to repent and reform; but I should never occasion any uneasiness to their conscience, by directing their attention to the badness of the tree which bears bad fruit, or to the impurity of the fountain from which impure streams flow. Only let them be careful to guard against those particular sins to which they have been inclined, and maintain a regular, decent behaviour; and I should bid them be quiet, and give no place to any gloomy apprehension respecting the necessity of an inward change. Thus the thing would pass off without any great solicitude in my part, or on theirs."

Now I would not take it upon me to call in question Dr. Woods' sincerity in making this declaration. He speaks with great confidence but probably with the full persuasion of his mind; yet I very much doubt, whether in the case imagined, he would pursue the course which he now conceives to be the only one that is natural and consistent. And it is to be lamented that Dr. Woods should be so ill informed as to hazard the still more extraordinary declaration of his belief, *that the general conduct of those ministers, who hold the opinions of the book, to which he has under-*

taken a reply, corresponds substantially with the representation he has made.

Is it, then, a fact, Mr. Editor, that Unitarian ministers generally have adopted this loose and superficial mode of preaching? Do they *never occasion any uneasiness to the consciences of their hearers, by directing their attention to the badness of the tree which bears bad fruit, or to the impurity of the fountain from which impure streams flow?* Do they think it sufficient to warn them *against those particular sins to which they have been inclined;* and so long as they maintain *a regular, decent behaviour, bid them be quiet, and give no place to any gloomy apprehension respecting the necessity of an inward change?* If such be the character of Unitarian preaching, it ought to be exposed, and I am sure it will find very few advocates among serious christians.

I am sorry that Dr. Woods has ventured to express himself with so much confidence on this subject, especially as I am persuaded that a more extensive acquaintance with Unitarian ministers and their usual mode of preaching, would have corrected the impressions he had received from other sources, and given him more favourable views of the system he has laboured with so much learning and zeal to subvert.

PHILANDER.

Mr. Editor,—As the attention of your readers has been lately called to the subject of Church "covenants," and "professions of faith," I take the liberty of sending for insertion in your paper the covenant now in use in the *first Church in Dedham.*

This covenant, to which all persons, on becoming members of the church, are required verbally to express their assent, was adopted in 1793, and has been used from that time to the present.—It is simply this,

"We profess our belief of the Christian religion. We unite ourselves together for the purpose of obeying the precepts, and honouring the institutions of the religion, which we profess. We covenant and agree with each other, to live together as a band of christian brethren; to give and receive counsel and reproof, with meekness and candour; to submit with a christian temper, to the discipline, which the gospel authorizes the church to administer, and diligently to seek after the will of God, and carefully to obey all his commands."

L.

For the Christian Register.

Mr. Editor—For some years past I have given considerable attention to the state and progress of religion amongst us; and I have noticed with regret, particularly of late, that a part of the congregational clergy, (the class who are generally called Calvinists) have manifested a spirit of strenuous and decided opposition, to all freedom of inquiry in matters of religion, and especially in relation to the doctrine of the Trinity; and I have found, that in many instances, the most unworthy arts were resorted to, to forestal the public sentiment, to alarm the fears of the people, and to fix their prejudices against all free and impartial investigation of the grounds of their faith. Things have indeed, now arrived to such a pass, that any man who determines to read and think for himself, and who dares to doubt or speak against the established creed of those who call themselves orthodox, he is stigmatized as an unbeliever, a deist, and an "enemy of the gospel," notwithstanding he may have inquired with the utmost humility, sincerity and seriousness, and may have given the most substantial evidence of his reverence for the gospel, and his attachment to God and the Saviour, by a course of exemplary piety. This great outcry and calling of names, has been more particularly directed against the opposers of the Trinitarian doctrine; and in many instances it has produced its desired effect. There are not a few, in many of our towns, who shudder, as it were, at the very mention of reading a Unitarian book, though it were nothing more than a quotation of texts of scripture. This, however, is as yet, far from being the case with a majority of the people. Though there may be some good men, whose prejudices have been so fixed by bad education, as to prevent them from inquiring with fairness, and from exercising a charitable temper toward those who differ, yet I have the satisfaction to believe that the great mass of the community have too much good sense and candour, to be influenced by the wholesale anathemas that are so liberally dealt out against Unitarians. They do not think that it necessarily follows that a man is an enemy of all goodness, because his inquiries have led him to reject the doctrine of the Trinity. This spirit of catholicism in the laity, has, it seems, become quite alarming to some of the clergy, and they are endeavouring with great zeal to infuse their own spirit of exclusion and uncharitableness into the minds of their people. They tell them that Unitarians are "no christians," that they are indeed "as bad as infidels," and that we "ought not either to bid them God speed, or even admit them into our houses," and that whoever does it, becomes "a partaker of their evil deeds." And, not content with denouncing them in their *sermons*, some of them introduce the same unworthy spirit into their prayers. A friend of mine, in a neighbouring town, informs me that a few sabbaths since, they had a striking example of this kind of prayer, in the parish to which he belongs. His minister, it seems, had exchanged on that day with the Rev. Mr. Brigham, of Randolph. What the general character of Mr. B's sermon was, I did not learn, but am told, that in his devotional exercises, after supplicating the fountain of all benevolence and mercy, for the grace of charity,—lest his prayer should be granted to an extent beyond his wishes, he added, "but, may our charity never be so broad, as to embrace Unitarians."

How such an address would impress the minds of men generally, I cannot tell, but for myself, I acknowledge I cannot consider it with any other feelings than those of unmingled astonishment. It seems to me in the highest degree reprehensible, in two respects. First, in relation to God. How could I dare, in the solemn act of paying my homage to the Father of all my mercies, and supplicating his gracious relief from the burden of my weakness and sins—how could I dare to insult his mercy, by asking him to shut up my affections and to infuse into me a spirit of uncharitableness and exclusion towards any class of my fellow christians, for mere difference of religious speculation. It seems to me highly reprehensible, also, in relation to the religious society whose devotions he was leading. Could he expect that so extraordinary a petition would accord with the feelings of the worshippers generally? Most surely he could not. Where is his excuse then, for thus insulting the good sense, and trifling with and wounding the pious feelings of his fellow worshippers?

But whatever may be the general opinion respecting the impiety of such an address, I cannot but esteem it, at least, as extremely impolitic, and quite unfitted to produce the effect that was probably intended. Does Mr. B. suppose that the people of the town where he preached are just emerging from barbarism, and are utterly ignorant of every thing in the religious world but just what their preacher may tell them, and that they have generally so little mind of their own in religious things that they are prepared to follow in leading sirings, just where A.B. and C. shall see fit to direct them? If he think so, he has quite mistaken their character.

They were deeply sensible that their feelings were ungenerously trifled with, and that he who was professedly leading their devotions, was strangely deviating from what they had been accustomed to consider as proper and becoming in a christian minister. And if they refrained, at the time, from giving palpable evidence of their disapprobation of such things, it was owing to the predominance of the christian temper, to their sense of propriety, and to their habitual and long-cherished respect for the house of God, and the public institutions of religion. They know something more of Unitarians and Unitarian ministers than what they heard about them from Mr. B. They know that in generous and elevated views, in purity of character, and in piety—in deep, humble, unostentatious piety, the Unitarian clergy, as a body, will not shrink from comparison with *any* of the Calvinistic or Trinitarian clergy; amongst whom, nevertheless, they are ready to acknowledge there are many possessing exalted worth of character. This people have read their bible also, and remember that the rule for determining the christian standing of their brother is, "By their fruits shall ye know them.". "He that *doeth* righteousness is righteous." Nor are they ignorant of the declaration of the Saviour, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that *doeth* the will of my father which is in heaven."

It seems to me therefore that it can hardly be considered good policy in Mr. B. to spend his breath in endeavouring to infuse his own spirit of uncharitableness into such a people. They are not to be frightened out of their good sense and kind affections, either by sermons made up of positive assertions without argument, or by anathematising prayers. A good *sound argument*, if any such can be found, against Unitarianism, would do more in leading the common-sense people to whom Mr. B. preached, to reject the doctrine and all who espouse it, than all the anathemas and prayers in the world.

Mr. Editor—I intended to have said more, but fear I shall trespass on your patience, and will therefore for the present bid you adieu.

ROLLIUS.

DOMESTIC INTELLIGENCE.

Iron Water Wheel.—Mr. Burden, an ingenious mechanic of this city, is now building a cast iron water-wheel, which is designed for the Cotton Factory, in Orange county. This wheel is 14 feet in diameter, and 15 feet *bucket*, as it is termed.—The shaft is a hollow cylinder, 18 inches in diameter and one inch thick. The whole wheel except the buckets, are of cast iron, and the several parts are so framed together with bolts, as to be easily taken apart, and transported to any distance. This kind of water-wheel is now in use in Scotland, and has been proved by fair experiment, to be far superior in all respects to wooden wheels. The first cast is but little more than the ordinary kind, and no repairs are needed, so that there is on the whole, a great saving in expense We understand that several gentlemen, extensively engaged in manufactures, have examined this ingenious piece of machinery, and have given it the preference of any thing of the kind they have ever seen. *Albany Statesman.*

A late National Intelligencer states, as an evidence that the revenue will not fall short, if it does not exceed, the estimate of the Secretary of the Treasury for 1821, that the revenue for the city of New-York, for three first quarters of the present year, has very considerably exceeded that of the corresponding quarters for 1820. *Commercial Advertiser.*

War Claims.—The agent, appointed by the state of South Carolina, to settle the claims, which that State has upon the United States for military services and supplies made during the late war, has transmitted, as part of the same, 114,000 dollars. A further sum of 50,000 dollars is expected.

Resolutions have unanimously passed the Senate of Kentucky for abolishing imprisonment for debt, except in cases where the debtor may be convicted of conveying away his property to defraud his creditors.

A Post-Office has recently been established in Raynham, and Nehemiah Jones, Esq. is appointed Post Master. *Chron. & Pat.*

Lord Byron's Tragedy of Marino Faliero. has been translated into French, by Mons. Gosse, and was played at Paris, at the Theatre Francais, with little success.

PROGRESS OF POPULATION.

	1790	1800	1810	1820
Vir.	747,610	880,200	974,622	1,028,623
Penn.	434,373	602,545	810,091	1,046,844
N. Y.	340,120	586,050	959,049	1,379,989
	1,522,103	2,068,795	2,743,762	3,455,456

In the three great States of the Union it will be seen that the last ten years has completely reversed their relative standing. Virginia, which was the first settled, and always until the last census continued to be the first State in the Union, is now the third. New-York, which, thirty years since, did not contain half the population of Virginia, is now the first State, and contains more than her whole population in 1790 over the present population of Virginia. Pennsylvania, which is one of the oldest States, and which continued until 1810 the second in the Union, at that census lost her ancient rank, New-York out-numbering her by an hundred and fifty thousand, and taking her place. But the last ten years have restored her to her ancient standing, she having during that period out-ranked Virginia.—New-York, which 30 years since was the fifth State in the Union, is now the first, and in less than twenty years hence, Virginia, which has heretofore been the first State, will be as low or lower than the fifth. These three States contain 3,455,000 inhabitants, considerably more than the whole population of the United States during the Revolution. *Salem Register.*

Extract from the Report of the Fatherless and Widows Society—Boston.

At the last annual meeting our number of members was 381; the number now is 473.

The amount of the subscriptions was $192 and 41 cents—contributions $89,98 cents—from the managers of the Theatre were received $86—& from individual donations, $39 43 cts.; which together with $2 16 (balance from last year) amounts to the sum of $409,98 cts.;—of which sum but one solitary dollar remains. But with that which has been expended, we have relieved 136 poor widows; and, aided by an Auxiliary Society, we have had many warm garments distributed to the shivering orphan.

Receipts of the principal religious charities in London, for the year ending lady-day, 1821.

British and Foreign Bible Society,	£89,154
Society for promoting christian knowledge	55,100
Church Missionary Society,	31,200
London Missionary Society,	26,174
Methodist Missionary Society,	22,500
Baptist Missionary Society,	13,200
Society for propagating the gospel,	13,000
Society for the conversion of the Jews,	10,789
National Society for education,	8,000
Religious tract Society,	7,561
Hibernian Society,	7,049
Moravian Missions,	5,000
Naval and Military Bible Society,	2,348
British and Foreign School Society,	2,035
Prayer-Book and Homily Society,	1,993
Total,	£295,103

In a letter received at Andover, from Rev. Mr. Bardwell at Calcutta, intelligence is given of the death of *Rev. Samuel Newell*, one of the American Missionaries at Bombay. He died in May, after an illness, of 12 hours, of cholera morbus. In the same letter information is given of the death of Mrs. Susan Poor, wife of Rev. Daniel Poor, Missionary at Jaffna, in Ceylon.

A new volume of sermons selected from the MSS. of the late Rev. Dr. Lindsay, is now preparing for the press, by his son-in-law, the Rev. Dr. Barclay, and will be published by subscription.

FOREIGN INTELLIGENCE.

By the arrival of the ship Mary Catharine, from Liverpool, at this port on Saturday last, London papers have been received to Oct. 8. The following summary of the most interesting intelligence they give, is taken from the *Repertory* of the 19th.

The differences between the Russian and Ottoman Empires, were not settled, though there appeared to be no immediate prospect of an appeal to arms. The London Courier of Oct. 5, observes, that a letter just received from St. Petersburg "confirms the advices from all quarters, regarding the probability that the peace of Europe will not be disturbed by a war with Turkey." The same paper of the 8th, publishes an article dated Augsburgh, Sept. 25, in which it is stated that the hope of maintaining peace is very much diminished, and various reasons are given for believing that war is likely to take place. These reasons however do not seem entitled to any great weight.

There are several accounts of advantage gained by the Greeks in the Morea, and against the Turkish fleet. It is asserted that they have taken the fortified towns of Navarrin and Corron, and it is insisted that they have taken several ships of the second Turkish squadron, though it does not appear that the whole squadron has been destroyed, as has been before stated.

The king of Great Britain was prosecuting his continental tour. He landed at Calais, and proceeded to Brussels, where he arrived Sept. 27, and was cordially received and hospitably entertained by the king of the Netherlands. It is said that he was saluted with much livelier demonstrations of respect by the populace, while in the French territories, than after he entered the Belgian. This is attributed to a general dislike of the English in the latter country. The Duke of Wellington, the Marquis of Londonderry, and Sir Benjamin Bloomfield, were in the king's suite. He left Brussels Oct. 1, passing over the field of Waterloo, arrived at Dusseldorf on the 4th, and was to reach Hanover on the 8th. It was said that he would visit the University of Gottingen, and would have an interview with the king of Prussia, at Halberstadt. He was expected at Paris, and even at Vienna, but doubts were expressed whether he would visit either of these cities.

The leading topic of animadversion in the opposition papers, is the dismissal of Sir Robert Wilson from his command in the army. He was notified of his removal by the following letter.

Horse-Guards, Sept. 15.

Sir—I have it in command from his Majesty, to inform you that his Majesty has no farther occasion for your services, I am, sir, yours,

FREDERICK, *Commander in Chief.*

To Sir Robert Wilson, M.P.

Wilson, in a letter dated Paris, on receiving this letter, demanded an inquiry into his conduct by a military court, in which he alludes to his conduct at the funeral of the Queen, as the supposed ground for his removal. He mentions that he had served in the army twenty-nine years, and that he had purchased every commission except the junior one.

A meeting was held at the borough of Southwark to consider the propriety of entering into a subscription to indemnify him for the loss sustained by his dismissal, and resolutions for effecting the object. The chairman announced the following subscriptions, viz: A. 500*l.* D. 500*l.* B. 50*l.* N. 200*l.* It is pretended by some of the ministerial papers, that those anonymous subscriptions were not real. The chairman, Mr. Weatherstone, subscribed 20*l.* Mr. Williams 5*l.* and one other person 1*l.*

Accounts from Madrid to Sept. 25th, state, that notwithstanding the ripeness of the plot that has been accidentally discovered, tranquility generally prevailed. The king returned to the capital, from San Ildefonso, Sept. 22. On that day the first preparatory sitting of the Cortes was opened, and the president of the permanent deputation delivered a speech. On the 23d, a committee, who had been appointed on the subject, reported that there was no official notice that the constitution had been sworn to in Lima, or in Chili, much less that deputies had been chosen in those provinces; and after a long debate, a resolution was agreed to that no substitutes should continue to act as deputies, except for the Phillippines and Peru.

The Phæton frigate arrived at Portsmouth, from Halifax, in a passage of 18 days. She had on board the remains of Major Andre, which had been brought to England in compliance with the request of the family of Major Andre. They were consigned to the Duke of York.

SOUTH AMERICA.

It is now generally believed that the whole coast of South-America on the Pacifick Ocean has become independent of Spain, and that a free trade, hitherto interdicted by the policy of that government, will be speedily, if it is not already opened with all nations.

LA PLATA.

The whole of the north side of the river La Plata from the Atlantic to the Uruguay, including the ports of Maldonado, Monte Video, and Colonia del Sacramento (opposite Buenos Ayres) has been annexed to the Crown of Portugal, under the title of the Cisplatine State.—As yet its regulations and internal government remain the same as formerly. *New York Mer Adv.*

Latest from Europe.

We received last evening by the fast sailing ship Triton, Capt. Bussey, from Liverpool, London papers to Oct. 20, twelve days later than before received. All probability of an immediate war between any of the powers of Europe seemed to be at an end. Accounts from all quarters confirm this belief. The accounts of the progress of the war in Greece, are extremely vague and uncertain.

The British sovereign entered his German capital Oct. 9, and was received with the warmest expressions of attachment. This public entry took place on the 10th, which was conducted with great ceremony and parade. There was a splendid procession, firing of cannon, ringing of bells, illuminations and all the customary expressions of rejoicing.

Spain continued in an unsettled state. Several cities had suffered from the yellow fever. In Barcelona and Barcelonetta 389 persons died in four days, from the 22d to the 25th of September,—three fourths of them of yellow fever. A few cases of yellow fever had also appeared in Marseilles.

Baron Pasquier, French Minister of Foreign Affairs, has been raised to the peerage.

Accounts from Odessa, of Sept. 13, state that the Turkish fleet had gained an advantage over the Greek naval forces. They state also that the question of war or peace was decided, and that the camps of both armies which were in sight of each other on the Pruth, were broken up, and the troops were marching to stations nearer home.

The ship Triton, John Bussey, master, sailed from this port Sept. 9, arrived in Liverpool in 18 days, and after lying in that port 25 days, returned to Boston in 30 days, after an absence of only 73 days. She had a full freight out and home. *Boston Daily Adv.*

The British charge d'Affairs is said to have left Portugal in consequence of a difference respecting the tariff.

Great disturbances had occurred and still continued in the county of Limerick, Ireland.

The last qr. of the British revenue exhibited an increase of 840,000*l.*

ORDINATION.

On Wednesday, the Rev. Isaac Boyle, of this town, was admitted to the holy order of priests, by the Right Rev. Bishop Griswold; sermon by Rev. Dr. Gardiner.

Mr. Boyle having received a unanimous invitation to become Rector of the Episcopal church in Dedham was inducted to that office on Thursday.

We understand that Mr. William Ware, of Cambridge has been invited to become the pastor of the first Congregational church and society in the city of N. York.

TO CORRESPONDENTS.

A valuable communication from "Candidus" is received—also, "Historical Scetches," &c. They will appear in our next.

MARRIED,

At Beverly, Hon. Nathaniel Hooper, of Marblehead, to Miss Sally Ingersoll, of Beverly.—Mr. James Thurston, to Miss Louisa Rea, daughter of capt. Ebenezer Rea.

At Quincy, Mr. Samuel Curtis to Miss Jerusha G. Fenno, daughter of Jesse Fenno, Esq.

At Cambridge, Mr. John Fowle, jr. to Miss Abigail B. Hill.

In this town, Henry Codman, Esq. to Miss Catharine Willard Amory, daughter of John Amory, Esq.—Mr. John Stone to Miss Ann Easterbrooks.

On Sunday evening, by the Rev. Dr. Baldwin, Mr. Seth Bates to Miss Sarah Blackburn, both of this town.

On Tuesday morning, by the Rev. Mr. Pierpont, Mr. Christopher Johnston, of Baltimore, to Miss Eliza Gates, of Boston.

In Easton, Dr. Deans to Miss Hannah Wheaton, daughter of Daniel Wheaton, Esq.

DIED,

In Marblehead. of the measles, Capt. Benjamin Vickery, aged 22.

In Yarmouth, Mr. Charles Hallet, aged 70.

In Newburyport, Mrs. Ruth Bigford, aged 88.

In West-Stockbridge, Mr. Caleb Boynton, in the 67th year of his age.

In Europe, Professor Schweigger, of Koningsberg, an eminent tourist, murdered by his postilion near Palermo.

In Nantz, (Fr.) Field-Marshal Rouget.

In Spain, General Arco Aguero.

Her Serene Highness the Dowager Langravine of Hesse-Homburg, aged 75.

POETRY.

From the Christian Disciple.

THE CHRISTIAN'S DEATH BED.

Dark is the hour. Upon his bed of death
The christian lies, his frail and feeble life
Already fluttering on the verge of fate,
While his immortal soul, for heaven designed,
Anxious to quit this fleshly tenement,
Looks up and hastens to its destined goal.
The world and all its joys are far removed,
And things of yesterday are passed long since.
Vain now is all a long life's weary toil,
And, like a fevered dream, has only left
A faint and troubled image on the mind;
While dread futurity throws o'er the scene
Her dark and awful shades. What now
Can soothe the sufferer's soul, and whisper peace,
Can turn his couch of pain to bed of rest,
And tell his soul, that through the vale of death
Lies the short passage to a heavenly world.
O Faith! thou source of all a Christian's joy!
'Tis thine his suffering spirit to sustain,
And, in his last and dreadful agony,
Give peace; to lift his soul and bid it rest
Upon his Maker's love, through him who bade
The weary come to him and find repose.
'Tis thine to chase the darkness of the tomb,
Unveil the mercy seat of heaven, display
The throne begirt with thousand ransomed souls,
Redeemed from earth and snatched from sin and death,
And show the glories of a world of love.
He sees the vision, longs to share the bliss,
And smiling, weeping, breathes his soul away.

MISCELLANEOUS ARTICLES.

Of the papal rescript from the Court of Fashion, indirectly forbidding to marry.

The injunction of celibacy, or of the monastic life, by the Romish Church, being directly in opposition to the order and ordination of nature, has, more than any other single cause whatever, produced a vast mass of evils, both moral and physical, in those countries that have been under the papal dominion; evils too obvious to need pointing out, and too flagitious, some of them, to name. With prophetic reference, as we Protestants fully believe, to the doings of that corrupted church, St. Paul, in his second Epistle to Timothy, expresses himself as follows: "Now the spirit speaketh expressly that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and the doctrines of demons." And immediately after he particularizes the unnatural rescript, *forbidding to marry*, as of the same ungracious family, or nearly allied with, the doctrines of demons, aforementioned.

If, however, there were no *forbidding to marry*, except in the Romish Church, we might hope that a full cure of the deadly evil is at hand: since *Old Grey Beard*, as a French satirist used to call the Pope, is become too impotent, much longer to impose a law, at which all the genuine feelings of nature revolt.* But this demoniacal prohibition, to wit, *forbidding to marry*, has been enjoined and enforced even more extensively in one other way, than it ever was by the canons of the Vatican. I will explain my meaning by sketching a fragment of ancient history.

The ancient Romans were republicans after their kind, and continued such for a considerable number of centuries. Though they were pagan idolators, and their worship was deplorably corrupt, yet, previous to their imbibing the atheism of Epicurus, they generally believed in a future retribution of rewards and punishments; which belief operated so powerfully upon them that they were truly exemplary in some of the social virtues. In particular, perjury was scarcely known among them, and infidelity in the connubial state was no less uncommon.

The Roman republicans were plain men and women, accustomed to daily labor, and quite unaccustomed to finery of apparel or luxury of living. A Roman of even noble blood tilled his little field with his own hands, and was proud of tilling it with superior industry and skill; whilst his lady, if lady she might be called, made it her chief ambition to be an excellent housewife.

While this state of things lasted, and a very long while it did last, the Romans were eager enough to get themselves wives. They married generally, and they married young; for they thought, and well they might, that whoso found a wife, found a good thing—a real helpmeet, as well as a dear and faithful companion. And what is singularly remarkable, if true, it is recorded by a Roman historian, that there had not been known, in the city of Rome, a single instance of divorcement during the whole space of five hundred years; though the law had put it in the power of the husband to repudiate his wife almost at pleasure.

Unfortunately for the Roman republic, and more especially for the female part of it, a great and splendid event quite changed the morals, the taste, the habits, the whole face of the country. One hundred and ninety years before the christian æra, the Romans, for the first time, entered Asia with an army, which under Scipio defeated and conquered Antiochus the Great of Syria: and from thence they brought home such a taste for the luxuries of the East, as prompted and hastened the ruin of their commonwealth; and in no way more directly, than by a practical *forbiddance of marriage*.

The Roman women, once so plain, frugal and industrious, became enamoured of the costly finery that was brought from the East. One of them, named Lollia Paulina, when dressed in all her jewels, is said to have worn to the value of three hundred and thirty-two thousand pounds sterling. And though this was the most extraordinary instance of the time, yet it is reasonable to suppose that, of the rest of the ladies, every one strove to get as near the top of the fashion as she could: and that, with all the females who thought any thing of themselves, the rage was to be fine and fashionable.

This new order of things, while it precipitated the republic down the abyss of ruin, brought marriage almost into disuse: insomuch that Augustus, the first Roman Emperor, finding among the men a general disinclination to marry, was fain to pass severe penal laws, to force them as it were into the marriage bonds. But it was all to little purpose. Despot and tyrant as he was, he found it as impossible to compel the bachelors to marry, as Peter of Russia long since did, to compel his vassals to shave off their beards. Was it owing to the *licentiousness* of the men? Considerably it was, no doubt; but not altogether. It was partly owing to their *prudence*. A Roman bachelor naturally enough would commune with himself thus:—"These extravagant flirts, of whose attire a single article costs more than one of them would earn in her whole life, are fit only for show. I like mighty well to be in their company at routs and assemblies; but the gods save me from a union with them! If I marry, unless she bring me a fortune, she will quickly devour mine. Wherefore I will look out only for *number one*, in spite of the edicts of the Emperor."

Consider, ye AMERICAN FAIR, that, in all times and countries the like causes will produce the like effects. *Brief Remarker.*

THE GOOD SCHOOLMASTER.

There is scarce any profession in the Commonwealth more necessary, which is so slightly performed. The reasons whereof, I conceive to be these. First, young scholars make this calling their refuge; yea, perchance, before they have taken any degree in the university, commence school-masters in the country, as if nothing else were required to set up this profession, but only a rod and a ferule. Secondly, others who are able, use it only as a passage to better preferment, to patch the rents in their present fortune till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward, which in some places they receive, being masters to the children, and slaves to their parents. But see how well our schoolmaster behaves himself.

He studieth his scholars' natures as carefully as they their books, and ranks their dispositions into several forms. And though it may seen difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures, and reduce them all (saving some few exceptions) to these general rules.

1. Those that are ingenious and industrious. The conjunction of two such planets in a youth presages much good unto him. To such a lad a frown may be a whipping, and a whipping a death; yea, where their master whips them once, shame whips them all the week after. Such natures he useth with all gentlenesse.

2. Those that are ingenious and idle. These think with the hare in the fable, that running with snails (so they count the rest of their school-fellows) they shall come soon enough to the post; though sleeping a good while before their starting. Oh, a good rod would finely take them napping.

3. Those that be dull and diligent. Wines, the stronger they be, the more lees they have when they are new. Many boyes are muddy-headed till they be clarified with age, and such afterwards prove the best. Bristoll diamonds are both bright and squared and pointed by nature, and yet are soft and worthless; whereas orient ones in India are rough and rugged naturally. Hard, rugged and dull natures of youth acquit themselves afterwards the JEWELLS of the country; and therefore their dullness is at first to be born with, if they be diligent. That schoolmaster deserves to be beaten himself, who beats nature in a boy for a fault.

4. Those that are invincibly dull and negligent also. Correction may reform the latter, not amend the former. All the whetting in the world can never set a razor's edge on that which hath no steel in it. Such boys he consigneth over to other professions. Shipwrights and boatmakers will choose those crooked pieces of timber, which other carpenters refuse.

He is able, diligent, and methodical in his teaching, not leading them rather in a circle than forwards. He minces his precepts for children to swallow, hanging clogs on the nimblenesse of his own soul, that his scholars may go along with him. He is moderate in inflicting deserved correction. Many a schoolmaster better answereth the name of παιδοτριβης than παιδαγωγος, rather tearing his scholars' flesh with whipping, than giving them good education. No wonder if his scholars hate the Muses, being presented unto them in the shapes of fiends and furies. Junius complains *de insolenti carnificina* of his schoolmaster, by whom "*conscindebatur flagris septies aut octies in dies singulos.*" Yea, heare the lamentable verses of poore Tusser in his own life.

From Paul's I went, to Eton sent,
To learn straightways the Latine phrase,
When fifty three stripes given to me
At once I had—
For fault but small, or none at all,
It came to passe, thus beat I was;
See, Udal, see the mercy of thee
To me poore lad.

Such an Orbilius marres more scholars then he makes: their tyranny hath caused many tongues to stammer, which spake plain by nature, and whose stuttering at first was nothing else but fears quavering on their speech at their master's presence. And whose mauling them about their heads hath dull'd those, who in quickness exceeded their master. *Fuller.*

From the Winchester (Va.) Republican.

INTERESTING ANECDOTE.

It is frequently remarked that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page. An act of heroism, or philanthropy, performed in solitude, where no undue feeling can affect the mind, or bias the character, is worth, to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude. It is not long since a gentleman was travelling in one of the counties of this State, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming a fellow guest with him at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number; most, if not all of them, of the legal professson. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastick rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said *pro* and *con*. During this protracted period the old gentleman listened with all the meeknes and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps he was observing with philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps, with patriotick emotion, he was reflecting upon the future destinies of his country, and on the rising generation, upon whom those destinies must devolve; or most probably, with a sentiment of moral and religious feeling, he was collecting an argument which (characteristic of himself) no art would be "able to elude, and no force resist." Our traveller remained a spectator, and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard or read, So perfect was his recollection, that every argument urged against the Christian religion was met in *the order* in which it was advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that *not another word was uttered.* An attempt to describe it, said the traveller, would be an attempt to paint the sun beams. It was immediately a matter of curiosity and inquiry who the old gentleman was. The traveller concluded it was the preacher, from whom the pulpit eloquence had been heard. But no, it was the *Chief Justice of the United States.*

DEFERRED ARTICLES.

Library at Cambridge.—We lately had the pleasure of recording the valuable donation to this library of the splendid work on Egypt, published by the French government. We have now the gratification of making known another act of similar munificence. John Hubbard, Esq. of this town, has presented to the University a copy of the Botanical works of Thornton, consisting of

1. A new illustration of the system of Linnæus, 2 vols. folio, containing picturesque Botanical plates, illustrative of the sexual system and of the choicest flowers of Europe, Asia, Africa and America, and portraits of the most distinguished Botanists.

2. Botanical Extracts, or Philosophy of Botany, Folio, 2 vols.

3. A volume of Plates belonging to the latter work—making in all, five Folio vols. richly bound in morocco.

This work is among the most splendid which have ever appeared from the English press, and apart from its scientific value is a monument of magnificent typography. The cost, we understand, was *One Hundred Guineas.* Nothing certainly bears so strong a testimony of the liberality of our community as the recurrence of these acts of patronage toward the University. We propose shortly to lay before our readers a summary view of the donations, which have been made to it, within a few years, which will disclose, we think, an amount and variety of patronage not recorded in our country, and equally honorable to its authors and to the University. *Boston Daily Adv.*

On the day of the Coronation of George IV. Moses Samuel, Esq. presented to the Library of the Athenæum, a manuscript Pentateuch, or Sacred Law of the Jews. This singular curiosity is of very great value, and beautifully written on a roll of fine vellum, four inches wide, and upwards of forty-five feet long. It is attached at each end to an ivory roller, and the whole is enclosed in a splendid case of crimson velvet. An ark was ordered to be prepared for its preservation, under Mr. Samuel's direction.

The residence of Cowper, the poet, at Olney, in Buckinghamshire, has long been uninhabited, and is now in a state of considerable dilapidation. Some of the neighbours, however, on the day of the Coronation, procured boughs and flowers from Cowper's favourite walk, at Weston-underwood, and decorated the outside of the house with oak, laurel, and wreaths of flowers, to his memory.

South Shoal of Nantucket.—The correctness of the late surveys of this Shoal by Capt. Colesworthy and Walter Folger, Jr. Esq. are stated by the Nantucket Inquirer to be confirmed in the minds of most people in that place by the more recent surveys of Captains Peter F. Coffin, Jonathan C. Briggs and John Oalef, and other approved observers.

American Bible Society. The monies received by the Treasurer, in October, amounted to 8197 dollars 00 cts. Bibles issued during the month, 3643—Testaments 1614—valued at 3495 dollars 36 cts. Doctor Jacob Porter subscribed 120 dollars, in addition to 20 dollars formerly paid, to constitute him a Director for life. A donation of 25 dollars, was received from Miss Sally Flint, of Danvers; 426 dollars were remitted by the Berkshire Bible Society, and 97 dolls. 67 cts. by the Hampden county Bible Society.

A charitable institution, denominated the "*Accountants Society,*" is just formed in New-York. Its members must understand book-keeping, and pay one dollar per annum. The object is to assist each others' widows, and to find employment for those who need it.

A seventh attempt to elect a Representative to Congress from the south-eastern district in Vermont has failed. Messrs. White and Richards, almost the only candidates, were so nearly equal, that less than 200 scattering votes prevented an election. Mr. White was the highest.

TRACTS.

☞ The article called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. The edition which consisted of 3,000 is now nearly all disposed of. A few copies only remain, which may be obtained at the office of the Christian Register, at the rate of one dollar a hundred.
November 23.

THE ADMINISTRATORS ON THE ESTATE OF
EDWARD COTTON,
OFFER FOR SALE, AT
NO. 47, MARLBORO'-ST, CORNER OF FRANKLIN-ST.

A GENERAL Assortment of BOOKS in the various branches of Literature, and a great variety of Stationary and Fancy Articles; including Writing Paper, Drawing Paper, Quills, Inkstands, Rodgers' and other best Pen, Pocket, and Desk Knives, Globes, Mathematical Instruments, Water-colours, Pencils, Ladies and Gentlemen's Pocket-Books, Thread-Cases, and Purses, Gold Borders, Visiting Cards, Durable Ink, and every article in the Stationary Line, of the best quality and at reduced prices. COUNTRY TRADERS, and those who wish to obtain supplies for Schools, Academies or Libraries, will find it to their advantage to call.
☞ A chamber to let over the above store.
Nov. 16.

Gray's Sermon.

FOR sale at *Cummings & Hilliard's, Wells & Lilly's* and *James W. Burditt's* Bookstores—a sermon displaying the various religious opinions now most prevalent—delivered at Jamaica Plain, Sept. 23, 1821, by THOMAS GRAY, Minister of that Parish.
Nov. 16.

Walter's Poems.

JUST PUBLISHED, and for sale by *Richardson & Lord*, and at *No.* 47, *Marlboro'-Street*, "POEMS by WILLIAM B. WALTER."
Nov. 23.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.
Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New England States.* Oct. 19.

Mr. Lowell's Sermon.

JUST published and for sale by *Lincoln & Edmands, Cummings & Hilliard* and *Wells & Lilly*, "A Sermon preached Sept. 12, 1821, at the ordination of the Rev. Richard Manning Hodges, to the pastoral office in the South Parish in Bridgewater. By Rev. *Charles Lowell*, minister of the West Church in Boston."
oct 17

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* At the time when this paper was written there could have been no expectation of the restoration of the Pope.